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THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

YOUTH IN CO-OPERATION

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Pamphlet Number Thirteen

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THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

Resource Materials for Leaders

Pamphlet Number Thirteen

YOUTH IN CO-OPERATION

A Manual of Co-operative Young People's Work

Prepared by

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Associate Director of Young People's Work, International Council of Religious Education

for

THE COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH

Approved for experimental use, February, 1928, by the International Council of Religious Education

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

5 South Wabash Avenue, Chicago

LIBRARY

TO THE LEADER OF YOUTH

This pamphlet is in your hands because you are a leader of youth or for some reason are interested in that magic period of adolescence between twelve and twenty-three years of age. Therefore, we, the committee, would like to make certain facts clear to you before you go on to explore the pamphlet itself.

First, the subject of this pamphlet "Youth in Co-operation," deals with an important part of a complete youth program and curriculum; it is, therefore, **one in a series.** The complete list of those available at present is printed on the inside front cover. We recommend that you secure the basic pamphlets and such of the resource pamphlets as will best fit your needs. The cover binder holds your materials in one place and will also contain your graded lesson quarterlies or other helps of a similar size; when one binder is filled with these working tools of the craft of youth leadership, many leaders procure another binder and thus create volume two of their leader's library. The youth materials are for your pupils themselves.

Second, these materials are to be used as **aids in building a church program with youth.** They suggest to the leader both an approach and a process for successful work with a group. In this approach and process the leader comes to recognize the elements that ought to enter into an abundant Christian life. The materials now prepared deal with those elements in such a program that are at present less adequately provided for elsewhere. They are intended to strengthen and supplement whatever lesson courses and other curriculum materials may now be in use in your church. The committee now has plans under way for developing, in co-operation with other committees at work in this field, a complete and unified curriculum into which these materials will in time merge.

Third, the name given to these program materials, *The Christian Quest,* with the sub-title "Youth and Jesus' Way of Life," was chosen by the committee only after consulting with youth itself. A vote was conducted by the committee among over three thousand one hundred young people between twelve and twenty-three years of age. These were

from all denominations and from all sections of the United States and most of Canada, thus forming a cross section of church adolescent life. In the title chosen there have been combined the four ideas that had the readiest appeal to youth, namely, Quest, Christian, Youth, and Way. The committee is carrying forward further experimentation and study before recommending symbolic names for the three age-groups in the young people's division. The meaning of this name can be interpreted to youth in many ways and its appeal upon their lives is always deep and far-reaching. For example, worship programs built around the theme "The Christian Quest" are in the September, October and November numbers of the *International Journal of Religious Education,* 5 South Wabash Avenue, Chicago.

Fourth, these materials are not intended for use exclusively in any one form of organization, but **can be used in any organization** that you and other local leaders decide is best suited to your local conditions.

Fifth, two denominations, the Presbyterian Church, U. S. A. and the Methodist Episcopal Church, have issued slightly adapted editions of these materials for use in their churches. This has become desirable because of the desire of these churches to adapt these materials more closely to their own denominational types of organization than could be done in a pamphlet used by all communions. These changes are mainly in pamphlet number four on Organization. All the changes are in thorough harmony with the principles set forth in these materials. These two denominations have joined with the others in co-operatively creating and approving these materials in this present common edition. It is suggested that leaders of these churches secure their own denominational editions from their own headquarters.

Sixth, these materials are prepared by a committee representing thirty-nine denominations and a number of other agencies dealing with Christian programs for youth. So they represent a co-operative effort of **North American Protestantism.** The names of the committee members are given on the inside back cover of this pamphlet.

Yours in the Christian Quest,

THE COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH.

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Youth in Co-operation

INTRODUCTION

"If you would be carried, carry another."
—*Thomas à Kempis.*

Seventy-two young people with their leaders were meeting in the First Presbyterian Church on the first Monday evening of a certain February in a certain city. They were representing eighteen districts or communities and were in session to plan a pre-Easter young people's program for the churches of the county. Indeed, there were times when these young people came together to play but on this night they were present to work. And for three solid hours they counselled together as to common problems and common needs; and in the light of all these, they made their plans.

The theme for the month of March, the period in which they were interested, was "A Quest for New Experiences With God." Having made their plans in general, the leaders of the different community councils returned to their own areas to work out the plans more in detail, and to carry them forward in their churches. One item of the report revealed that on Palm Sunday some seventy pastors preached on the same theme, "Achieving Power in Personality."

These thoughtful youth, feeling the glory and the effectiveness of co-operation in school, in industry, in government, believe that Christian idealism can be built into the community consciousness of people only when the churches share together in terms of common needs and common objectives. They have seen many fascinating examples of the benefits of co-operation in various fields of human effort.

Co-operative enterprises, for example, in the business world, are growing rapidly in all of the leading nations of the world. The sales of the consumers co-operative societies in the United Kingdom were 1,073,574,000 in one year. In the same year, the various forms of co-operative enterprises are estimated to have reached 100,000,000 people in Russia. The California Fruit Growers' Exchange during the same year shipped 43,592 carloads of citrus fruits

which were worth $61,000,000.00 to its members in California. The Sun Maid Raisin Growers have 14,000 raisin growers as members, and control over ninety per cent of the California raisin crop. Likewise, cotton, potatoes, grain, cattle and tobacco growers, are co-operating in greatly increased output and quality. In one year there were 14,000 farmers' co-operative organizations, marketing $1,500,000,000.00 worth of products.

A good example of the work of co-operatives in improving quality is shown by a comparison of co-operative and private creameries in Minnesota in 1917. The farmers who were co-operative obtained fourteen per cent more butter fat per cow than farmers selling cream to private creameries.

Many of these associations advertise their products extensively. Some brands of the Western Associations have become well-known through such advertising. Among these might be mentioned "Sunkist," "Sunmaid," "Diamond Brand," "Have you had your iron today?" The accomplishment of the raisin growers is noteworthy in this connection. They have marketed the crops with so much profit that the output has increased from 130,000,000 pounds in 1913 to 800,000,000 in 1925.[1]

The result is simply a community consciousness, as it were, for the use of fruit or some commodity. Consider, for example, the tremendous advertising campaign of different brands of tobacco. As a result, there are 500,000 tobacco stores in this country and only 2,500 book stores.[2] The reason for two hundred times as much effort to make smoke as to develop intelligence seems obvious.

The work of Mr. Hoover affords another interesting example.[3] As Secretary of Commerce, he has hardly taken a step except through a method of co-operation with private American life. "He is," according to William Hard, "one of the most politically co-operative statesmen that Washington has ever known." The one thing supremely worth remembering in Mr. Hoover's Division of Simplified Practice, is that the activities of its staff of some twenty persons are really only the co-operative funnel for the activities of more than five hundred groups of private American business men.

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[1] Figures taken from "Marketing, Methods and Policies," Paul Converse.

[2] The Literary Guild, of New York City.

[3] From "Review of Reviews," 1927.

Again, thousands of newspapers are now furnished with news by the Associated Press, and it controls thousands of miles of telegraph wires as well as owning stock in several cable lines. It collects news from every part of the world and transmits it to its branches located at different points in the United States. From the central office in each of these sections news is sent to the patrons of the Association. Through such co-operative effort news from all parts of the world comes to all who care to read, promptly and regularly.

Many other illustrations could be given to show ways in which business interests have learned that co-operation is a happier and a more profitable way of making progress than that of competition. In the church field the same lessons have been learned and put faithfully into practice.

The young people of our churches have learned that this co-operative spirit is at work in the field of religion as well as in business. They see that through co-operation the Christian denominations, which grew up in the years following the Protestant Reformation, are now coming much closer together. The Federal Council of Churches is a tremendous co-operative organization of the evangelical communions with hundreds of local units in cities and towns of the continent in which the religious forces of the community are focused upon the community problems. Conventions for preachers are held in a number of the states for inspiration and for help in local church and co-operative effort. Monday is a significant day, for in scores and scores of communities ministers meet for counsel and an exchange of thought. Thousands of preachers of all denominations meet in this way and no one can estimate the great value that comes from such co-operation. The Federal Council has a number of commissions, such as those on Evangelism, Social Research, and World Friendship through which much is being done unitedly.

The Council of Church Boards of Education, the Home Missions Council, the Foreign Missions Conference of North America, the Missionary Education Movement, the Council of Women for Foreign Missions, and others are further examples of this significant modern spirit and practice.

They find also that this same co-operative method is already active in the field of religious education and in work with youth.

The International Council of Religious Education is formed by a co-operative federation of denominational and territorial agencies in religious education. It is not a thing in itself, but rather a way by which thirty-nine Protestant denominations and forty-seven state and provincial councils work together in North America. The state and provincial units, functionally, are simply links in the chain between the Council and the local community. The International Council is almost unlimited in its scope. It comprehends a tremendous constituency of wealth, personality, and possibility. For thirty-nine Protestant communions and their local churches with a Sunday school enrollment of twenty-one million scholars to work toward some common goals, and to share experience in the face of many common problems is indeed a significant achievement. Thousands of conventions, institutes, training schools, and rallies are held each year to which great numbers of teachers, officers, and prospective leaders go. To estimate the value of these meetings during the last fifty years would be impossible. People who work together through county and community programs are legion.

This far-reaching co-operative enterprise in religious education naturally has young people's work as one of its vital elements. For example, there are in North America at least twelve hundred Inter-Church Young People's Councils in community, county, state, and provincial areas with fifty thousand young people in active relationship as officers and delegated members. Young people by the thousand attend interdenominational young people's and boys' and girls' conferences. Requests for help in the guidance of such endeavor are coming constantly from community leaders everywhere, and it is to meet the need for some definite printed material that this pamphlet has been prepared.

The following chart will show the organizational set-up of co-operative young people's work:

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

Young People's Work Professional Advisory Section (Adults)

International Young People's Council (Youth)

State Young People's Committee (Adult and Youth)

State Young People's Council (Youth)

County Young People's Committee (Adult and Youth)

County Young People's Council (Youth)

Community Young People's Committee (Adult and Youth)

Community or District Young People's Council (Youth)

The objectives of a co-operative program for youth must first be considered. These objectives cannot be abstract statements conceived apart from the community and the churches in which the program is to work. These objectives must grow out of the needs and the problems of a given constituency if they are to be vital guides in co-operative endeavor.

The following objectives were worked out and adopted by three classes in "Youth in Co-operation" in the International Camp Conferences during the season of 1927. Let them merely be suggestive as the reader surveys the needs of his own community.

1. To afford an all-inclusive co-operative program for youth.

2. To provide inspiration and training for better work in the local church which such churches could not find alone.

3. To provide interdenominational fellowship.

4. To challenge youth with a Kingdom vision of Christian service in the largest sense.

5. To focus attention and effort of youth upon social tasks of the community which can be met only by joint effort.

6. To provide an increasing under-girding for co-operative movements of the future.

The Young People's Work Professional Advisory Section of the International Council adopted the following "aims" in the meeting of the Section in 1923:

1. To develop and maintain a high standard of young people's work in all Sunday schools within the council area.

2. To promote four-fold (physical, mental, social, and religious) inter-Sunday school activities among the young people (ages 12-24) of the community.

3. To discover and develop leaders among young people for local and organized community Sunday school work.

4. To unite the young people of the Sunday schools of a community in a definite and constructive program of Christian service and community betterment.

These objectives, therefore, have the backing and support of the professional leaders of youth in the various denominational boards and state and provincial councils.

I. CO-OPERATION IN THE LOCAL COMMUNITY

As we face in a creative way the development and administration of a program of youth co-operation, we will discover at once that, with the movement mentioned above, has come a definite tendency to avoid the one-time separation between the church and the community. Even yet, of course, there are those who speak of "the Church and the Community." How can you separate the church from the community? What is the church? What is a community? How can they be divorced? Is the church not a community in itself? How can we bring all the churches together in certain common tasks, through which they may become a larger community, made up, as it were, of smaller communities? We must search together for principles, objectives, and suggestions by which we can best solve these community problems. In doing so, we will keep in mind the great program that is now in action and at the same time, see what modifications for the future may be made for the best interests of all agencies concerned.

The term "community" is used in this discussion to include district, township, town, or city. It should include a workable area so that all co-operating churches may be served to the best advantage. The larger cities will have a number of community units, called in some instances "Districts," and in others "Communities." The term "Community" will be used throughout the discussion to refer to that unit in the co-operative organization next to the local church unit. *Any territorial boundaries herein suggested are offered as channels for co-operative young people's work and do not in any way affect denominational boundaries where they may be different.*

1. HOW COMMUNITY PROJECTS OF YOUNG PEOPLE'S WORK ARE BEGUN

a. A County Young People's Conference

Perhaps one of the most common ways in which a community young people's work gets started is through a county conference on young people's work. A number of young people with their leaders attend a conference and return home with a vision of carrying on the work in their own community. They may begin with a community young people's conference when a young people's council is launched.

b. A Visit from Some Leader

A county superintendent of young people's work with the officers of the county young people's council or conference or some chosen young people may go into a community having previously called a meeting of representatives of different churches, and lay the foundation for a co-operative program. (If there is a community young people's superintendent, the county superintendent will, of course, work through him.) At this first meeting experiences of other communities should be presented. The representatives present should be led to face the needs of their churches and the possibility of a co-operative program. To select some projects as a "Community Reading Program" in which the young people could gather experience in co-operative work as well as the contagion of it, would be a practical approach. To do things as training projects, and not just to set up an organization, is the major purpose.

c. Some Definite Project

A community program may grow out of some project as a High School Leadership School, a Standard Training School, Mother and Daughter Week, Father and Son Week, etc. In a small town some sixty young people with adult leaders were in attendance in a six-day community training school. The county superintendent was present during the period of the school. The last evening he met with these young people and their leaders to plan for a permanent community organization and program.

d. An Interesting Example

An interesting experiment was worked out in a town in one of the central states several years ago. The county young people's superintendent and a few pastors and teachers of young people met one Sunday afternoon in one of the churches. At this meeting, it was agreed that the churches had lost their grip on the young people of the community. A community council of religious education was functioning to some extent in the town, but little was being done in the interest of young people's work. It was agreed at this meeting that the county superintendent should discover a community superintendent, and with him work out a practical plan of procedure and to report back at a second meeting. A high school teacher finally consented to be the

community leader. The plan finally agreed upon was to bring into the town a well known leader of youth who was to speak in the high school assembly each day for a week and to hold mass sessions in one of the churches in the evening. The venture proved to be very successful and was the beginning of a very fruitful community program.

e. A Community Young People's Conference

The county superintendent, having secured a community superintendent, might plan with these leaders and young people from the churches a conference for the community. A general religious education convention for the community with a young people's section is often used to start a community project in young people's co-operation.

2. ORGANIZATION FOR A COMMUNITY PROGRAM

a. There are *some fundamental principles* to govern the setting up of any organization

For one thing, the religious life, in its inmost heart and core, consists in personal devotion to a supreme personality and to ideals of creative living. Whatever else religion may include, this is a tap-root out of which it all grows, and upon the continued vitality of which everything else depends. **We need, therefore, to guard against thinking of organization as an end in itself.** To set up a community organization merely because it seems that it should be done is no reason at all for it. The leader's business is not to promote organization or to save it; it is his business to help youth to live fully. Organization is simply a means to an end. It is absolutely necessary, to be sure, but it must be thought of in its right relationship.

Again, we are thinking of **youth** in co-operation. Our procedure should be tested carefully **lest the organization be a leader's project rather than a youth project.** It must be **of** youth, **for** youth, **by** youth, with, of course, a free sharing of experience on the part of adult leaders. As we proceed in our discussion, we will discover, of course, that no community project should be started until there is wise and sane counsel available from responsible adults. But these adults, obviously, should learn that they are simply members of a group of young people, differing in that they have more seasoned experience to share, but not as auto-

cratic directors. However, they should realize their ultimate responsibility for this project in leadership training.

Also, the movement in any young people's organization should be **from the very simple to the more complex.** Success is determined by the degree to which a project is carried through to completion rather than by the number of projects undertaken.

Further, just as in a church school, where the young people's department is one of the integral parts of the whole school so, as far as possible, the young people's work of the community should be **a part of a complete program** of religious education for the community. Experience proves that it is better for a community council of religious education to be organized first; then, through its supervision, a young people's program can be worked out.

b. The Community Young People's Superintendent

The considerations in regard to such a leader may be summarized as follows:

Age—This person should be at least twenty-five years of age.

Qualities—a thorough Christian, a church member, an executive, a leader who knows how to share his experience with youth and still permit them to create and promote their own project, and one who is familiar with the young people's program.

Responsibilities—to lead youth and their leaders to create a program to meet their needs in the community.

How elected—this officer may be elected by the community council of religious education in counsel with the county young people's superintendent.

c. The Community Young People's Council

The community young people's council is the unit in the whole scheme of youth co-operative organization that is closest to the local church. The council program includes the entire young people's division of the church, having as delegated members, however, young people 16-23 years of age; and although generally interested in the Sunday School, is increasingly looking toward a comprehensive church program, bringing into its council all the young people's Christian organizations in the community. In other

words, it is a co-operative organization of young people with their leaders who are in the heart of "The Christian Quest," living and sharing Christian ideals, and banding themselves together to make these ideals vital to others.

There are now about twelve hundred of these councils in the United States and Canada and the number is growing rapidly.

(1) Purpose and Objectives

These are given in the section on the objectives of community work and the reader is referred to them here. (See page 10).

(2) Scope of Territory Covered by the Council

There is apparently a tendency in some counties to over-organize with the result that too much effort is consumed in keeping the machinery going. In Pennsylvania, on the other hand, there are many counties without a county young people's council, working the program entirely through the community councils. There may be some rural counties where a county council can take care of the work. In most cases, however, emphasis should be given to community councils. In the final analysis, the local leadership must decide the scope of the community council in co-operation with the county superintendent. One town of thirty thousand in a certain state has one council. In a city of one hundred and fifty thousand, there are eight community councils. In rural communities, the council may center in a small town and include churches in the town and countryside.

(3) Membership

The council membership should be as representative as possible. The plan, in most common use, is to have four young people (two boys and two girls) and one adult leader from each local church, elected officially by the local church, as members of the council. These delegates are usually elected by the young people themselves and approved by the official board of the church. There are some cases where six young people are permitted from each church, having two delegates from the young people's societies. There are also a few cases where the Y. M. C. A. and the Y. W. C. A., and the public school are represented.

The officers are a president, vice-president, secretary, and treasurer. These are elected by the members of the council at a time decided upon by them. The community young people's superintendent is the other officer of the council.

(4) Elections and Attendance

The members and officers of this council may be elected shortly before the annual county conference or at or just following the District Conference. They should, it seems, be at the county conference to get ideas and inspiration for the year's work. Many councils have a standard whereby the places of members are declared vacant following three consecutive absences without good excuse. When delegates from local churches do not co-operate, they should be interviewed personally. If results are not forthcoming, administrative officers in the local church should be notified.

(5) Reports

The secretary of the council should send typewritten reports to all pastors of the area, including pastors of non-co-operating churches that have not yet co-operated in the council. Reports should be sent to the president of the ministerial group and to leaders of other young people's organizations in the community.

Where a mimeograph machine is available, the council should make copies of its suggestions to be sent to local churches.

3. A COMMUNITY YOUTH PROGRAM

a. Principles to Govern Program Building

The discussion of this pamphlet differentiates between organization and program. Such procedure seems necessary at the present time. Future revision, however, may show organization, content, and objectives as integral elements in a program. The reader should refer again to items under the discussion of community council organization.

(1) Any program, in the beginning, should be **built around one project.** It may be a community banquet for interdenominational fellowship of young people; it may be a community conference or institute; it may be to provide special help to local churches. In other words, the program

should have a definite purpose as it grows out of definite needs.

(2) The program, as indicated in the objectives already discussed, should realize its scope to be; **first, the churches of its area and, second, the whole community.**

(3) The program should be built on **a study of local needs and conditions** as they may be revealed through survey, visitations, conferences, etc.

For example, in one community a great lack of song and recreational leaders was discovered. Young people's societies and church school departments were handicapped in providing worship programs and training in worship due to a lack of trained leaders.

The young people's superintendent of the community, several local church directors of religious education, representatives of church school departments and of young people's societies, and a number of interested young people met one evening to lay plans to meet these needs. An institute, covering seven days, was planned. Each evening opened with a fellowship supper, each one a project in itself; this was followed by a period in recreational leadership. The next period was in song leading, and the last was a period in devotional leadership. A closing session was held on Sunday afternoon for check-up and consecration. This has been carried on two years now with sixty churches represented last year. A permanent organization has been effected with the purpose of branching out into other fields. A definite example of follow-up can be seen in the fact that the council has a list of sixty-two young people who can lead songs and hymns and as many who can lead games or direct worship. Any organization, by calling the secretary of the council, can have, free of charge, the service of one of these leaders. A better plan, however, would be to accomplish the above in the courses of a regular community training school into which, no doubt, this training enterprise will finally grow, but the above is an example of an enterprise developing out of felt needs in the community.

(4) Many a council's possibilities are impaired due to the promotion of an activity that has been poorly planned for and carelessly advertised. **Fewer activities well-planned** are better than many activities poorly planned.

(5) The leadership of the council should be **awake to new needs and new opportunities.**

In one community, for example, the authorities had much trouble with Hallowe'en pranks. The council planned a great "Jamboree" for all the boys of the community with a few thrills, eats, and fun and the authorities were free of trouble.

b. Avenues of Work in a Program for Youth

(1) Promotional Suggestions for a Community Young People's Program

The community young people's superintendent should get before the ministers of the community at their regular meeting and explain in detail the work of the council. Pastors and Sunday school superintendents should be visited. Many councils publish a small paper that explains and makes suggestions concerning the work. These papers should include practical suggestions, and should go into the hands of teachers and leaders of classes and departments. Close contact should be maintained with members of the council. The president of the council should keep in touch with the president of the county council and presidents of other community councils, even in other counties. The young people's superintendent should keep in close touch with the county young people's superintendent. Effort should be made to co-operate with other organizations in the community.

(2) Suggestions for the Monthly Meeting of the Community Young People's Council

This meeting should be held on a regular date. As a rule, just the officers and members of the council should attend this meeting. Leaders in any community program need to guard constantly against drawing young people away from their own local church. In the discussion of the council program that follows in this pamphlet, we see that the **primary** purpose of the young people's council is **to help each church in its own local work and also to provide a channel for a joint community impact.**

This purpose must be held to the fore in every meeting. There may be a few occasions as a field meet or community banquet when mass sessions may be held. As far as possible, however, all council meetings should be composed of delegated representatives. A further discussion of this will be entered into under program suggestions. (See page 19).

The following detailed suggestions are offered as a guide to the leader in conducting the regular monthly council meeting:

At the first council meeting, the plan of the council organization should be explained carefully and the best method of recruiting for council membership should be discussed. A careful roll should be kept of members and prospective members.

Worship experiences, well planned, should be provided at each meeting. Copies of these should be available for members to take home for use in their own churches. The theme of this program might be in keeping with the monthly program of the council.

The leadership of the council should keep before the members constantly the idea that this is a council of representatives of existing organizations of Christian young people and not "another organization" or a recreation club or social clique.

The president should have a docket of the meeting to cover the business and conference session. The president and the superintendent should have in hand suggestions from the county and state to guide in working out council suggestions for the local church and community. Every effort should be made to secure the denominational program from each denomination represented as guides for the program to be suggested for the month.

A free exchange of ideas should prevail at each meeting.

There should be a careful check-up on all programs previously planned and on unfinished business.

There should be a place for committee reports. Committees should be at work on different projects.

There should be a check-up on work planned previously for the local church.

There could well be some helps on personal living as talks, pageants, music, reading, and plays.

(3) There are three classes of activities to be considered in a community program of youth co-operation. We will think of each class in detail.

Activities **planned co-operatively** but **carried out by the local church itself.**

This class embraces the primary function of the council. The representatives make the plans in the council and take

them back to the local church where they are carried out. The following illustrations will show how "Personal Religion Month" was used in one community. The council worked out a suggestive tryst program for a given month in which definite suggestions such as quotations, Scripture verses, poetry, questions, were included. Plans were also worked out for special emphasis to the meaning of religion, prayer, and service through sermons and worship services and discussion groups. A city council used this program in 1927 with seventy-two churches co-operating. Father and Son Week, Mother and Daughter Week, Win My Chum Week, American Home Week, classes of training in the church school for young people, weekday Bible study, sharing of young people in the Sunday night services, missionary reading and study, vocational guidance classes, education week, special prayer services as in Easter morning and Christmas morning, hikes, banquets, service projects and plans for using the Christian Quest materials, are a few of the many avenues of work.

Activities **planned and carried out co-operatively.**

Although, as stated previously, the primary purpose is to plan activities for use in the local church as suggested above, yet there is a vital place for activities that are carried out co-operatively. It is in those activities that the impact of the council on the community can be most effectively provided.

The regular meeting of the council is an example, of course. Occasional mass sessions such as rallies or community banquets; community young people's conference; special leadership training conferences; High School Leadership and Standard Leadership Training Schools; movements to solve community problems; Sunday movie, elections, campaigns for higher grade moving pictures; provision of leadership for special occasions; special help to local churches; community pageants; baseball and basketball leagues, etc., are examples of this class.

Activities **planned and carried out through wider co-operation,** including extra-church and civic organizations.

We have thought of the first two classes in the light of the type of council procedure used most generally. There are leaders, however, who hope for a wider type of co-operation. If we would realize maximum results, it will be necessary for us to give much attention to this third

class of activities. Some examples of local community experience are as follows:

The Young People's Council of the City of Denver has had, in addition to church school representation, representatives from the Epworth League, the B. Y. P. U., the Denver Christian Endeavor Union, the Y. M. C. A., and the Y. W. C. A. All these organizations share in building a program for the youth of Denver under the supervision of the Denver Council of Religious Education. From all reports the plan has worked very successfully.

The Dayton plan provides for an additional organization. Representatives from the City Young People's Council, the Epworth League, the Luther League, the B. Y. P. U., the County Christian Endeavor Union, the Y. M. C. A., the Y. W. C. A., and the Boy Scouts form a cabinet which has two purposes, namely; to be a clearing house for all the young people's programs of the city, and to do as much of the work of all co-operatively as is possible.

A union of the local Council of Religious Education and of the local Federation of Churches has been realized in a number of cities as in Cleveland, Kansas City, Chicago, and others.

In South Bend, Indiana, a community Committee on Religious Education of Youth has been formed containing representatives from the local Council of Religious Education, the Y. M. C. A., and the Y. W. C. A.

Co-operation between the council of religious education and Y. M. C. A., has been realized in Somerset County, New Jersey, in the state of Michigan, and in other centers.

4. AGENCIES OF LEADERSHIP TRAINING

All that we think of in this section is a part of the program of which we have been speaking. It is mentioned separately under this section for the purpose of special emphasis and detailed treatment. Vital leadership training, after all, is accomplished in the activities of one's own group, but special treatment seems desirable here.

a. **The High School Leadership Curriculum** is planned for middle adolescent youth of senior high school age and experience. There are four units required and two are elective. This school provides a fine opportunity for leadership training both for local church and co-operative efforts.

b. **The Standard Leadership Training Curriculum** is planned for older young people and for adult leaders. A complete curriculum is now available for local church and co-operative training enterprises. During 1927, 38,864 units of credit were issued through co-operative schools. Local leaders should get in touch with their county or state leaders or their denominational leaders or definite information.

c. **Training Camps.**

The camp program has come to be a very worthwhile element in religious education program for youth. Every community should seek to be represented by carefully chosen boys and girls in some camp enterprise, be it denominational, state, or international camps. For training in co-operative work, young people council members should be sent to state and International Council camps.

April, May, and June are the best months to promote camp. Outstanding young people should be carefully chosen and challenged to go to camp. Many churches provide a budget to help in expenses. The council may raise a budget to aid some of its leaders in going to camp. Rallies, letters, local church visitation, all help in the promotion.

d. **The Young People's Conference**

The young people's conference is one of the most widespread enterprises for the inspiration and training of youth. A careful consideration of its objectives and technique is essential in this pamphlet, but each leader should study these suggestions and adapt them to his own needs.

(1) Definition

The young people's conference is a meeting of a delegated group of youth and their leaders representing the churches and councils of a given area.

(2) Objectives of a Young People's Conference

(a) To give youth and their leaders an opportunity of Christian fellowship wider than denominational boundaries. The testimony of many leaders, whose lives are now a mighty benediction to the world, would prove the truth of this statement as a worth-while objective. A pastor sent two boys from his church to a state young people's conference several years ago. His statement is significant: "Those boys returned with an unbelievable vision and with an interest that surely does abide."

(b) To provide enrichment in personal living through the devotional and recreational programs, through Bible study, and through

the discussion of life work, and of religious, social, civic, national, and international problems.

(c) To give youth an opportunity to face the problems of religious education in the local church through discussion groups and special courses and addresses on different phases of the work.

(d) To discover and train leaders for the local church and for co-operative work. We believe that vital leadership training, as previously stated, is acquired on one's own group as he works with that group week after week. Since this is true, what do we hope to accomplish in the way of leadership training in a conference?

First of all, we are very sure that the fellowship will give him inspiration and vision which in themselves are necessary for creative leadership. In the second place, we know that through this contact with carefully delegated young people and selected leaders, he will get a vision of goals both for his own personal life, and for a program for his group and his church. A leader cannot get far without goals. In the third place, he should learn of the source materials and general data which will be necessary for effective leadership. In the fourth place, he surely should find greater reality in the Christian life. In the fifth place, the conference itself is a vital project of leadership training to the extent that youth itself has a chance to share both in the building of the program, promoting the conference, caring for details of registration, and in administering the conference program.

(e) To provide opportunity of sharing in the creation of the objectives and programs of co-operative work in the conference area.

Young people face problems and create and classify materials as they share experience together; they set goals and get inspiration and vision which should make the year's work vitally purposeful following the conference.

(3) Time and Length of the Conference

The time for the conference cannot be stated in this leaflet. The council must decide this question in the light of all factors with which it is concerned. Some leaders prefer the fall, some the winter, and others the spring. For county or state, a regular time each year has its advantages. For instance, one county has held its conference for a number of years on Washington's Birthday.

The Young People's Work Professional Advisory Section established a standard for young people's conferences in which it is suggested that at least four distinct sessions be provided. This standard could be met in a one-day conference with forenoon, afternoon, banquet, and evening sessions. This is simply a suggestion, however.

Many counties begin the conference on Friday evening, extend through Saturday, and close Sunday afternoon. Others choose to close Saturday night. In many counties, too, weekday conferences are held. Delegates who attend school, by arrangement with the school superintendent, are excused from classes in some states.

(4) Who Should Lead in the Conference?

There was a movement a few years ago for carefully selected youth to lead the discussion groups of youth in the conference. Care-

ful observation on the part of many leaders seems to indicate such procedure as unsuccessful.

These groups should rather be led by an adult of wide experience and who has thorough knowledge of youth and their problems, who will guide them in their discussious so that definite conclusions may grow out of the exchange of experiences. A similar plan is to have a young person as chairman and for the adult to serve simply as a member of the group. It is the business of this adult leader to add here and there from his own experience, and from his wider knowledge of data so that the discussion may be purposeful and arrive somewhere. He should be one of the group, but one who has a little wider experience.

The worship experiences in the conference should be planned by a committee of youth and directed in the conference session by young people who have had special training in the local school, in camps or in previous conferences. The devotional or Bible studies or talks preliminary to a discussion group or during assembly should preferably be given by adults.

The banquet program, the play and recreational experience, the registration, the details of conference administration, the set up and promotion of the conference, as far as possible should be in the hands of young people themselves.

(5) The Relationships of the Conference Program

The ultimate benefit of a conference program will be determined to a great extent by its relationship to the local church and co-operative program as a whole, and by its relationship to successive conference programs. Young people often complain that the second and third conferences to which they go are less vital than the first. We must remember, certainly, that in the majority of cases only fifteen or twenty per cent of the delegates present one year will be present the second year. Nevertheless, we should face the challenge of making one conference look forward to another. One should advance, to some extent, on the accomplishments of the past conference or conferences. In other words, the program of the conference should be a point of procedure rather than an objective in itself.

(6) Setting Up the Conference

The task of setting up a conference should begin at the close of the preceding conference. That is to say, at the close of one conference, plans should be started for the next conference if the right relationships already spoken of are to be maintained. To say the least, preliminary plans for any conference should be laid three months in advance, by the young people's council, where there is one, working with the young people's superintendent. All the help possible should be gotten from the county and state council, if it is a community, and from the state, if it is a county council.

A careful study should be made by the council of the past conferences, if any have been held, of programs used by other councils, and of the suggestions gotten from the county or state. Every effort should be exerted by the council to discover the needs of the local churches of the conference area; to find those community, national, and international problems which the conference should consider; and to find what personal problems the conference should

focus attention on. This information should be gathered by visiting the churches; some of it should grow out of the exchange of ideas in the regular council meetings; and some of it may be secured through surveys. To be vital, the conference must be purposeful, based, of course, on the problems and needs of delegates and their constituencies.

With this information and these plans in hand, the council is then ready for organization and work. In most cases, it is most fruitful for the council to bring in a number of carefully chosen young people and their leaders to share the responsibilities of committee work. Such a plan will bring in new leaders who in turn will have some new type of experience to present. The council could well hold a meeting to select these people and assign them to committees.

(7) Organizing for the Conference

A meeting, at least two months prior to the conference date, should be called including council members and the additional ones who are to share in the committee work. At this time, a complete report of all plans so far in hand should be made. The information and suggestions already gathered should be presented. If the council had clearly in mind just what the purpose of the conference should be, then the leaders should have been engaged. Many conference leaders delay too long the task of inviting those who are to help in the conference. This can be done before the actual organization of the conference.

At the meeting, then, the president of the council should lead the group in a discussion of the committees needed. He may have this information at hand; he may even have the committees named, but setting up the committees is a project of value itself.

The plan used generally is to have a general committee composed of a general chairman and secretary, and the chairmen and secretaries of the sub-committees. The following sub-committees are used in most cases: banquet program, meeting place, registration, promotion and publicity, decoration, recreation, reception, and worship. Where delegates must be entertained over night, there will be need for an entertainment committee.

Responsibilities of each committee must be decided upon at this meeting. The council, through a committee, could do some preliminary work in this regard and thus save time. We can make a few suggestions along this line.

(8) Suggestions in Brief for Committee Work

The Program Committee

Using information and suggestions already gathered by the council, the committee should get to work in earnest. The committee should keep in mind the objectives and general principles mentioned in this discussion as they go to work building the program. We are including in the Appendix A, number one, the outline of a conference program which was built by a state young people's council. The program, to an outside observer, seems weak in that no definite emphasis is given, for instance, to Children's Work, and that the program is built almost entirely around personal problems; after all that man will pray most who serves best and we must take care lest our

religion becomes selfish. The outline, nevertheless, gives us a picture of a program and should be carefully studied. Other programs are suggested under Appendix A. The leader should study them carefully but remember that they are merely suggestive.

Banquet Committee

The banquet is a part of the program, but mention is made under a separate heading for sake of emphasis. A conference may easily be seriously affected by a poor banquet. Often, the zeal for fun and a happy time, leads a banquet committee to utilize the distasteful and the unwholesome and thus make the period of fun inconsistent with the period of worship in the conference. The real leader will strive for beauty and culture and at the same time fun and hilarity.

(a) Speeches, music, entertainment, games, readings, stunts will make up the program. Provide as wide participation as possible for all those present.

(b) Plan to have everything focus on main objective. Have a schedule and work it. Have best possible program in briefest possible time.

Committee on Promotion and Publicity

A county young people's superintendent has this to say—"Every church in the county is acquainted with the coming conference through letters, posters, and through personal visitation. The first letter is sent at least one month before the date of the conference, and bears the names of the president and the young people's superintendent of the county council. It serves as a sort of an official call to the conference. Two or three weeks before the conference, a second letter is sent with poster, programs, and registration cards enclosed. The committee assigned to promotion and publicity then finds many ways to get the conference program before the county as a whole. Sending of letters and similar details are handled by this committee. We strive to have quality rather than quantity in our delegation."

Committee on Registration

The constituency should be taught to return the registration blanks by a certain date. The registration blanks should be returned by each school to the chairman of the registration committee, with the fee enclosed, who in return sends a credential card to the delegate.

Unless plans are carefully laid, the sudden influx causes great confusion at the registration tables. The following suggestions, if carefully worked out, will avoid all this confusion.

Have at least four tables in a row with placards—

1—A to E
2—F to L
3—M to R
4—S to Z
5—Also an adjustment table.

The person in charge will take the delegates' credentials and registration fee, if not previously paid. The credential card will be dropped at once in a card file, and the delegate will be given his program, badge, etc.

If a delegate does not have a credential, he should be directed to the "Adjustment Table No. 5," where he can fill it out and go back to his table to register. All matters for adjustment should be referred to "Table No. 5."

In case of a one day conference, or where delegates need not be provided with entertainment, some more simple plan of registration may be developed. (A suggestion of a registration card is in Appendix C.)

Some practical pointers may be given as follows:

The conference program should be built around a theme, which is developed in its different phases as the conference advances.

Each session program should be planned carefully to avoid distracting influences of one kind or another.

The conference officers and all who have leading parts should have at least one meeting together before the conference actually begins.

See that blackboards, hymn books, crayon, etc., are available before conference begins.

Conference should be open only to regular delegates. Guard against an overflow at the banquet session.

Be punctual at all sessions.

Nominating Committee should be appointed at least one month before conference, if this is the method used in electing new officers. Choose officers very carefully. Provide impressive installation service.

(9) After the Conference—What?

The conference should not stop when the last session has closed and the delegates go to their homes. The conference leaders should plan a very definite follow-up of some kind. The program should project itself through the year and through the total range of interests common to the delegates. In other words, the delegates should leave with some objectives in mind. There should be some vital goals ahead.

e. Program of Training for Adult Leaders of Youth

We should strive for the day when less emphasis is given to the difference between adult leaders of youth and youth themselves. This is especially true in the training of the former. It can easily be asked whether the best training cannot be accomplished in a definite project where the leader and youth are sharing experience together.

There are some activities that the young people's superintendent, working with the adult members of the young people's council, should provide, however, for the constituency of teachers and officers of young people's groups. Some of these are:

(1) Local church leadership classes.
(2) Community training schools.

(3) Conferences and institutes for adult leaders of youth.

(4) Denominational, state and international summer training schools.

(5) Leadership training reading courses.

(The section "Program for Youth Itself" has many suggestions for the training of adult leaders of youth.)

5. SUPERVISION OF THE COMMUNITY PROGRAM

For the smooth working of any program or organization there must be some person or agency to guide into related and integrated experiences all that is done. A school must have its board and supervisor. The same is true of a church school. And the same is certainly true of a community young people's council.

The responsibility of supervising the community co-operative program lies with the community young people's superintendent. He should have the advice of the council of religious education of the community.

He should work closely with the young people's council, integrating the young people's program with the total co-operative program of religious education in the community. A careful study of the principles of organization and program building, suggested in this leaflet, should be made. Slow progress with the right procedure with vital objectives should be the primary purpose. A close touch with denominational boards and with county and state leaders should be maintained.

(A suggested standard for a community program is in Appendix B.)

II. CO-OPERATION IN THE COUNTY FIELD

In many states, the county is the unit in the trackage of organization between the state council and the local community council. Although this leaflet is concerned primarily with youth co-operation in the local community, it will be necessary to carry the discussion through the county, the state, and to the International Council so that we have a complete picture of co-operative work. We need to remember that the actual work is done in the community, and yet the creative and supervisory contribution of the larger groups is absolutely essential. The material to follow is on this account necessarily brief.

1. RELATION OF THE COUNTY WORK TO THE COMMUNITY WORK

The county council bears the same relation to a community as does a county governmental unit to a township unit. The county young people's superintendent bears a similar relationship to the community young people's superintendent as exists between a county public school superintendent and a district school superintendent.

There are certain needs and objectives that are common to all the communities of a county, and as all the communities in the county move forward together, it is necessary to have a county unit through which a county-wide emphasis is provided.

We should see, too, that it is difficult for a state to deal directly with a very large number of communities. For this reason, the state works through county units which in turn work with the communities. Although this plan means more organization, it does provide more leadership, closer supervision, and better promotion.

It is the job of the county organization to build up local community co-operative efforts by which the work is accomplished in the community.

2. WHEN AND HOW ORGANIZE FOR A COUNTY PROGRAM

The reader will study the section under community councils and apply it here. In addition, we might suggest that the first step is to provide for a general council of religious education for the county. This means slower progress but it also means, in time, more permanent results. The next step is for the general county council of religious education to select, very carefully, a superintendent of young people's work for the county.

The best procedure for this superintendent is to begin working in local communities and in local churches. One county superintendent spent two years working in local communities before she planned a county young people's conference. It is well to start building in the local communities and in that way work toward a county-wide program. There are cases, however, where this procedure is reversed with success.

The county superintendent may be a man or a woman. He or she should be the best available. Many counties have both, one as superintendent, and the other as associate. The

leader for this place should be co-operative in spirit, have a thorough knowledge of the program, be a Christian and a church member, and know how to work with youth.

The county superintendent should not be too eager to organize a county council. As said before, emphasis should be given to community councils first. He can, however, call into counsel his community superintendents and presidents and secretaries of community councils when he is ready to launch a county conference. He can have county-wide meetings several times a year of all community council officers for training and institute purposes when county objectives are set and plans are made for these community units. When, in the minds of the leaders, it is time to organize a county council, then the officers may be elected from the whole body of community officers or from the delegates of the county conference.

The discussion of the community young people's council will apply here. The county council will be a creative and supervisory body, working through the community unit. It will provide for a county-wide opportunity for the exchange of ideas.

3. THE COUNTY PROGRAM OF YOUTH CO-OPERATION

a. Program for Youth Itself

The items in the community program for youth are after all the items in the county program. The programs of all the communities in a county form the county program. There are, of course, certain objectives and materials which the county receives from state councils which it passes on to the communities in its area.

The annual county young people's conference is perhaps the most significant element in the program. The discussion of the conference under community work applies to the county. It should be the concentrated effort during the year when youth and their leaders from all over the county come together for conference and for fellowship.

Many counties find it very vital to have a number of meetings through the year for the training of community and county council officers. One county had an average attendance of seventy young people at four such meetings in 1926. This effort means most after the community councils are well organized.

b. Program for Adult Leaders of Youth

In many counties, there is a general convention in which there is a young people's section for adult leaders of youth. This has been, and is at present, one of the most widely used means of training co-operatively adult leaders of youth. The program for this part of the convention should be planned very carefully. The county superintendent should find out the amount of time available, get in touch with the state superintendent, and then call in to counsel his community superintendents, a few local church leaders, and plan with them for this program. Several addresses, vital and to the point, should be provided for, but a majority of the time should be given to conference work. Opportunity may be given at a time most convenient, for denominational groups to meet for an hour, at least, to study in a definite way some elements in their own denominational program.

Arrangements should be made for a rousing banquet of the young people's leaders. Attempts should be made to meet the needs of workers through personal interviews, question periods, etc. A good exhibit of photos, programs, literature, books, etc., should be made.

During the convention, the county superintendent and the community superintendents should meet to work out some plans by which the work of the convention may be carried through the year. These plans should be shared with the delegates.

Young People's Leadership Institutes are also valuable. The following suggestions apply to them:

Purpose—to train leaders to be more efficient in the youth program of the church, and to show the relationship between the local church program and the co-operative program.

Members—pastors, Sunday school superintendents, superintendents of departments in the young people's division, directors of young people's work in the local churches, teachers of youth, and others interested in leadership of youth.

Administration—in one state, all the counties are covered in a period of two weeks by enlisting state and denominational leaders to help. The latter are glad for this opportunity. Outstanding county leaders may be used. State superintendents may exchange service.

Finance—institutes like these usually finance themselves by having each county in the tour pay all the expenses of entertainment and an average amount ($5.00) toward the travel.

Program—these are institutes, not conventions. The following is suggestive:

5:30-6:15—Training a worker.
6:15-7:15—Supper with fun and fellowship.
7:15-8:00—Teaching and teaching materials.
8:00-8:45—A church program for youth.
9:30 Adjournment.

Some county superintendents use a reading program for community superintendents and one for leaders in the local church. Certain books are selected for each and then promoted as an objective of training. It is the business of the county to promote all the items mentioned in the community program.

4. SUPERVISION IN THE COUNTY PROGRAM

The county superintendent should work closely with the general council of the county and with the state young people's superintendent. If there is no state superintendent, he should seek help from the general secretary of the state. In addition, he should learn all possible of the denominational programs for those churches that are in his county. In addition to his community council representatives, he should call into regular council denominational representatives either from local churches or from conference or general boards, should they be in the county. The county council, after all, should be a way by which all the denominations of the county may work together in a program for youth.

One of the most vital elements in supervising the young people's work of a county is the enlistment, guidance, and inspiration of the community and district superintendents of young people's work. With the right leader in a community council, success is certainly assured. The right kind of a leader, however, can seldom be secured through a spontaneous convention election but must be secured through personal contact.

III. CO-OPERATION IN THE STATE FIELD

Detailed information regarding co-operation in the state field is not given in this pamphlet on account of limits of space. Such detailed help will be provided for state leaders through other means. There will be presented here only a general outline of the state unit at work.

1. DEFINITION OF THE STATE COUNCIL

The state council is a way by which all the Protestant denominations of a state work together. It is the unit of the International Council of Religious Education for the area of the state. As already suggested, it is not a thing in itself, but is rather a method or means of co-operative work. It is merely an entity in itself to the extent that the agencies working through it become one in spirit and effort in the accomplishment of certain common objectives.

There are at present, fifty state and provincial councils organized and at work. Most of these are organized according to the principles and policies of the International Council of Religious Education. It is the state and provincial unit that will, for the time being, provide the professional leadership. A great majority of the county and community leaders will necessarily and rightfully be volunteer leaders.

In a number of states at present, the denominations represented in those states, have representatives on the educational committees. Thus each phase of a state's program is worked out and adopted by these denominational representatives in co-operation with the other members of the committee. As the program goes through the county, through the local community, the interest of each denomination is conserved.

The county is the agency through which the state gives its program to the local community.

2. A STATE YOUNG PEOPLE'S PROGRAM

Although every item of the state's program of youth co-operation is adopted by the educational committee of the state, many of these items are created in the International Council through the Young People's Professional Advisory Section.

The state superintendent, however, will give the local committee an opportunity to share in this program-making opportunity. As the program develops, he will form what may be called a state young people's council, made up of his county superintendents and the presidents or members of the county and community councils, together with denominational leaders. Such states as Indiana, Pennsylvania, New York, and New Jersey have an annual meeting of all these members when definite plans are worked out, distinctive in themselves for the state. The state superin-

tendent may have this body elect an executive committee through whom he can work between the meetings of the council as a whole. (The organization of co-operative work in the provinces of Canada is on a somewhat different basis from that in the states although based upon the same general principles, and so is not discussed in detail in this pamphlet.)

In some states the superintendent has a young people's committee, or advisory section.

We can see at once a two-fold procedure, moving as it were, from the community to the International Council and also in the opposite direction.

a. Program for Youth Itself

(1) Perhaps the primary task of the state is to guide the county unit in promoting a program of youth co-operation for the community. Much of this will be done by providing literature and help for the county leaders, and through personal visitation and service on the part of the state staff, and of leadership enlisted by the state council.

(2) A part of this service must, of course, be provided through definite state projects of youth co-operation.

The annual state young people's conference is the most vital project in use at the present time in the state. It is to this conference where youth, from every county come, some representing local churches and others co-operative units. It is here that the objectives mentioned under the discussion of the conference can be more nearly realized because of the wider fellowship and due to a greater group of trained leaders. It is the opportunity to focus the attention of youth itself on certain goals and methods, both for the local church and co-operative program. Of course, help and inspiration for personal living is always in the minds of those who promote such a conference.

Reference was made previously to the policy of some states to hold annual young people's council meetings for particular emphasis on co-operative work.

The Older Boys' Parliaments held annually by nearly all the Canadian provinces form a most significant enterprise for enlisting high grade youth in the tasks of the Kingdom. Several states are providing camp conferences for youth. All the provinces of Canada conduct camps for older boys and girls. Pennsylvania had over eight hundred

young people in her camps last summer. Indiana is planning a camp for next year. Maryland and Maine have done some work along the line of camps. The same is true of New Jersey, Louisiana and West Virginia. There is, without a doubt, a great undeveloped field in the way of summer camp training.

(3) Working Through the Colleges.

There is just as much reason for the co-operative young people's program to touch the colleges within the state area as for it to touch the local churches of the area. Education is a continuous process. The casual observer who visits the campus of the church colleges soon realizes the need of some definite touch on the part of a vital program for youth with the college student. At present, the church is looking to institutions outside of its own jurisdiction to provide and direct activities. This is a matter that deserves careful consideration by church leaders of youth.

b. A Program for Leaders of Youth

The young people's section of the state convention is the most distinctive state-wide effort in the training of adult leaders of youth. One state convention in 1927 had over one thousand workers with young people in its section on young people's work.

Regional institutes are held by some states with great success, covering three or four counties in one institute.

A few states are planning camp conference training for adult leaders, a section of which is for adult leaders of youth. Denominational and international camp conferences for adult leaders should likewise be promoted.

Institutes for county and district council officers are held by many states in the interest of the co-operative program. Every item of the local community program for adult training such as Community Training Schools, is a promotional interest of the state.

3. SUPERVISION OF STATE YOUNG PEOPLE'S WORK

The state young people's superintendent working under the state general secretary and according to the decisions of the state educational committee is responsible for the program of youth co-operation in the state. In addition certain principles and policies adopted by the Young People's Work Professional Advisory Section, should be held

sacred by him. He should, of course, work closely with the director of young people's work of the International Council of Religious Education.

The work of the state young people's superintendent should be supervisory more and more. To go into a county and run, for instance, a young people's conference may be unfair to the local leaders. The county and community leaders should acquire the technique of creating and developing their own work. The state superintendent should be their guide and their helper. He should help them to help themselves.

IV. CO-OPERATION IN THE INTERNATIONAL FIELD

1. WHAT IS THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION?

The International Council of Religious Education is a federation of the organized Protestant forces of North America for the development, administration, and promotion co-operatively of a program of religious education. The council is not a larger organization, giving orders to its constituent bodies, but is rather their accredited agency through which they federate their forces for co-operative service. It is not an entity in itself, but rather a way by which these forces work together.

2. HOW DOES THE INTERNATIONAL COUNCIL DO ITS WORK?

Mr. Robert Hopkins, Chairman of the International Council, has stated the way the Council operates in the paragraphs:

"The affairs of the International Council are governed by an Executive Committee, having approximately one hundred and ninety members, which meets once each year, usually about the middle of February, in the city of Chicago. One half of the membership of this governing body of the Council is elected by the co-operating denominations, and the other half by the state councils and the Quadrennial Convention. Each of the thirty-nine co-operating denominations has at least one member on the governing body, and the larger denominations have additional members in proportion to their Sunday school enrolment. These members are elected by the respective denominations in such manner as each may determine, and are, therefore. the officially accredited representatives of their respective church communions.

"The **Executive Committee** or governing body of the Council, at its annual meeting of two or three days' duration, devotes its time principally to considering and acting upon the reports of its committees and executive officers. The work is carried on in an orderly, business-like fashion, and all important questions are carefully considered. The Board of Trustees of the Council is an interim committee composed of twenty-five members of the Executive Committee, having general supervision of the affairs of the Council between the annual meetings.

"The **International Lesson Committee** is perhaps the best known of the standing committees of the Council, dating back to 1872 in an unbroken record. It prepares lesson topics, uniform, group grades, and closely graded, which form the basis of the Sunday School helps published by the various denominational and independent publishing houses. Recently, through the Sub-Committee on International Curriculum, with the assistance of the Department of Research and Service of the Council, work has been carried forward in the development of curriculum material for the various sessions of the church school, including the Sunday school and the vacation and weekday church schools.

"The **Committee on Education** is composed of outstanding leaders in the field of religious education. Sub-committees dealing with the different phases of the work give careful thought to the subjects which come up for consideration in their respective fields and make reports and recommendations to the Committee on Education which submits a complete report to the International Council for final action.

"The professional advisory sections of the Council, of which there are now sixteen, constitute another important element in the development of the Council's program. These different groups of specialists make recommendations, through the Committee on Education, to the Council on all matters relating to the work in their respective fields. Each of these advisory sections elects its own officers, including one member of the Committee on Education, and the chairman of each section is a consulting member of the governing body of the International Council." *

Since the above statement was written plans have been approved by the Council, in February 1928, and by the International Lesson Committee in April, 1928, by which the International Lesson Committee and the Committee on Education have become merged in one body—the Educational Commission. In this way the complete program and curriculum-making function of the Council come under the direction of a single body.

3. THE YOUNG PEOPLE'S WORK PROFESSIONAL ADVISORY SECTION

According to action of the International Council meeting in 1928 the active membership of the Young People's Work Professional Advisory Section shall consist of those pro-

*From International Journal of Religious Education, October, 1927.

fessionally engaged in denominational or interdenominational young people's work, or of those officially designated as responsible for such work.

This Section meets once a year for study and fellowship. During the interim between meetings, an Executive Committee takes care of specific items. Recognizing the need of a united, common understanding of the problems involved in working with youth in the field of religious education, and believing that co-operation in program making and its promotion will be mutually beneficial, these leaders bind themselves together; (1) to make possible the conferring together in matters of common interest, which relate to the religious education of young people; (2) to examine and test by laboratory experience, the findings and recommendations of the Committee on Education of the International Council of Religious Education; (3) to further the interests of the International Council of Religious Education by counselling with it in matters pertaining to the program and organization of religious education for young people.

4. THE INTERNATIONAL YOUNG PEOPLE'S COUNCIL

The first international youth convention was held at Birmingham, Alabama, in 1926 in connection with the Quadrennial Convention of the International Council. At this time representatives from the various states and provinces met and adopted the following:

Constitution of Young People's Council of the International Council of Religious Education.

1. Official Title

Young People's Council of the International Council of Religious Education.

2. The Purpose of this Council is as follows:

(1) To assist in promoting a unified program of religious education for young people.

(2) To assist in developing policies and standards for interdenominational church school work.

(3) To assist in training young people for leadership in interdenominational work.

3. Meetings

It is recommended that the Council meet every four years, and if possible every two years.

4. Officers

It is recommended that the officers be as follows:

1. President
2. 1st Vice President
3. 2nd Vice President
4. 3rd Vice President

And that the secretarial work be performed by a representative of the office staff from the International Council of Religious Education.

5. Membership

The Council membership shall consist of four representatives (2 boys and 2 girls, between the ages of 16 and 24) chosen by each state and province. The young people's leader of each state and provincial council of religious education shall be an advisory representative.

The young people's adult leader of each co-operating denomination shall be an advisory member.

The advisory members will not vote at meetings of the Council.

6. Election of Officers

Eight names are to be submitted to the state and provincial representatives at this meeting for the election of the first officers of the Council.

Four of these are to be chosen to be presented to the Young People's Conference as officers.

These four are authorized to choose others to work with them as an Executive Committee until the first meeting of the Young People's Council.

The following officers were elected by the youth convention:

President, Gordon Lapp, Ontario Boys' Parliament; first vice-president, Sumi Yammamoto, Oregon Girls' Conference; second vice-president, Founta Davis, Ohio Young People's Conference; third vice president, Wayne Whitaker, Indiana Youth Council.

Plans are now being developed, under the auspices of this council for a delegated and carefully chosen group of young people to be held in connection with the next convention, at Toronto, Ontario, in 1930.

5. THE CHRISTIAN QUEST MATERIALS

William Watson published a poem in 1915 entitled "The Eternal Search." In it he described the tendency of his little girl to open doors, to peer behind curtains, and to

explore whatever "lurks—a rich enigma—'neath a lid." Then he wrote—

> "So soon is the supreme desire confessed
> To probe the unknown. So soon begins the quest,
> That never ends until asunder fall
> The locks and bolts of the last door of all."

What after all is more deep-rooted in our world and in our life than something within that causes quests? Every particle of matter is on a quest for its destined place in the universe. Every star seeks its orbit and its goal. Every impulse that makes man think is his quest for truth. Every scientific discovery is an answer to man's search for whatever "lurks—a rich enigma—'neath a lid." The social reforms of men are quests for more decent ways of living. Whatever man does—in art, bread-earning, literature, shoe-cobbling, religion, tax-paying—all, all, is an answer to a mysterious something within himself that makes him seek, search, bidding him to "strive, to seek, to find, but not to yield."

The inner significance of this idea has been seized upon by the Committee on Religious Education of Youth. This Committee has been at work since 1926 facing co-operatively the needs of youth in the church. The first body of materials prepared by the committee as a result of its labors was ready for use in the local church September 1927. These materials have been approved by the co-operative bodies concerned, and are now in print. Some of the denominations have already issued their own imprint editions of these materials and others are expecting to do so. All are co-operating in a common co-operative edition which may be secured from the headquarters of the denominational board, the state council, or the International Council of Religious Education.

In preparing these program materials the Committee saw the need of some symbolic general name that would have an appeal to youth. After taking a vote among over three thousand young people in all parts of the country, the committee decided upon the following name:

THE CHRISTIAN QUEST
Youth and Jesus' Way of Life

The materials issued by the committee are of two sorts: one, basic materials, for every leader, and the other, re-

source materials from which each leader chooses according to the enterprises under way in the group.

"What to Do" is an introductory pamphlet suggesting ways of using the materials.

The **first** basic pamphlet deals with "Qualities of an Effective Leader." It treats of such topics as:

1. A passion to serve youth.
2. An understanding of youth.
3. Comradeship with youth.
4. A vision of the goal.
5. An appreciation of the process by which character develops.
6. An understanding of youth program.
7. A skillful use of the principles of program-making.
8. A wise use of growing loyalties.
9. A wholesome personality.
10. Growing Christian experience and character.

The **second** basic pamphlet is entitled "How a Leader Proceeds with a Group." Its topics are:

1. Get acquainted.
2. Weld the members into a real group.
3. Help the group to determine its goal.
4. Study individual growth of the members.
5. Build the group program.
6. Help each member choose his individual activities.
7. As leader, decide what your own task is.
8. Carry out the group program that has been planned.
9. Test the results.

The **third** basic pamphlet is central in the whole plan worked out by the Committee. It is entitled "How to Study Individual Growth." It suggests to the leader that the place at which to begin is a study, not of books or printed programs, but of the lives of his boys or girls, or young people. It suggests a plan for evaluating the present individual growth of the members and proposes that the program of the group be developed on the basis of the needs and interests that will be revealed by such a study. The evaluation is based upon eleven areas of human experience ranging between health and religious activities. A five-point scale is used for each topic, the scale running from the lowest to the highest in Christian attainment.

By the time a leader of, let us say, a group of a dozen boys has a chart made out for each of them and can sit down and review the charts, he will be ready for an entirely new experience in his leadership. A full description of the way in which the plan is to be carried out is given in the materials themselves and so it is not necessary to give more space to it here.

The **fourth** pamphlet deals at length with that interesting, old-fashioned bug-a-boo of leaders of youth, "Organization." Its title is "How a Leader Uses Organization." It attempts to do two things, namely, to answer questions regarding details of organization, which is one thing, and also to show how organization can become a real part of a character-building program, which is another and a vastly more important thing. A good question to be added to a list for

leaders of youth would be, "Do you use organization to stunt or to stimulate the growth of life?" The topics taken up are:

1. Why organize—with discussion questions.
2. Preliminary questions for leaders.
3. The correlated plan.
4. The unified plan.
5. What organizational relationship should be considered.
6. The problem of finance.

Appendix.

Parliamentary law, names, slogans, ceremonials, sample constitution, committees for the group, minutes, etc.

Pamphlet number **five** in the basic materials bears the somewhat colorless label "Program Suggestions for Group Leaders." It contains hundreds of suggestions of things a group or individuals can do. These are all arranged under about thirty headings ranging from Athletics to Worship and all the way between, alphabetically speaking. Each of these topics has the following treatment:

1. Activities.
   a. For the group.
   b. For the individual.
2. Desirable Outcomes (In Christian Character).
3. Methods Others Have Used.
4. Reference Materials, Books, etc.

After using the other pamphlets for deciding on the program of the group this pamphlet will be used for its wealth of practical suggestions.

The above are the five basic documents which every leader should have. In addition are other pamphlets which are called **resource materials.** The leader chooses whichever of these fits best his or her needs. Those now ready are:

Youth at Worship
Youth and Recreation
Youth and Dramatics
Youth in Camp
Youth and Story Telling
Book Friends of Youth
Youth and Debating
Youth in Co-operation

Others will be issued each year from a comprehensive list on which the committee is at work.

Five books for youth themselves will be ready September 1928. The titles of these are:

A Book of Discovery for Younger Boys (Intermediate)
A Book of Discovery for Younger Girls (Intermediate)
A Book of Adventure for Older Boys (Seniors)
A Book of Adventure for Older Girls (Seniors)
A Book of Achievement for Young People (18-23 years)

A complete curriculum, including lesson courses, is now being developed under the general name "The Christian Quest" and it is hoped that the first study course materials will be ready for use in the autumn of 1929.

These materials can be used in any organization or in connection with any other program materials now in use by an organized class, Sunday school department, club, or young people's society. They will be useful to the leader who wants to use no other program material but these or to the one who uses them along with others. **They supplement, but do not replace, Sunday-school lesson courses.** The materials provide for the enrollment of the groups that co-operate in their use and for reports of experience as a basis for revising and enriching the materials.

Leaders everywhere should secure the materials and embark with their youth upon a Quest of Christian Living.

V. THE PHILOSOPHY UNDERLYING YOUTH IN CO-OPERATION

"Nothing can injure a man who is a member of a community which does not injure the community."—*Marcus Aurelius.*

More and more, young people are realizing that man is a social, and not a solitary animal. He must live with people. To do so, as we said in the beginning of this pamphlet, is an inherent urge of his very nature. Thoughtful young people are saying, everywhere, we want to work together; we want a technique of co-operation; we want a clearer understanding of the philosophy of co-operation; we have seen and want to see more clearly the methods and objectives of young people's work; but, what is the basis of such work? What are the planks upon which a program of co-operative young people's work may be built?

It is proposed, therefore, to discuss here the underlying basis of co-operative young people's work and the social results that we can expect to follow from it.

1. EVERY INDIVIDUAL, FOR ONE THING, IS, IN A SENSE, A PRODUCT OF SOCIAL EXPERIENCES

Our world is a world of persons, and only very incidentally a world of things. We are all world builders, but our worlds hold together because we, like the ancients, build human beings into the foundations and the walls. Foes and friends alike are worked in. Experience, and pre-eminently the experience of persons, furnishes the materials for our world and for ourselves. It is difficult to say as to the exact time self leaves off and world building commences. Of this one thing we are certain—the meaning of "I," "Mine," "Me," is learned in exactly the same way as any other concept or sentiment is grasped. "The development

of the child's personality," says Baldwin, "could not go on at all without the constant modification of his sense of himself by suggestions from others. So he, himself, at every stage, is really in part someone else."

Furthermore, it should be noted that the whole development of personality reflects the manner in which rewards and punishments, the approvals and disapprovals, of society effect conduct. "Man's thought from infancy to the drawing up of his last will and testament is busy about his neighbor." We not only want by nature to be in a group, but in accord with it, and, even more, a part of it. As Whiting Williams, after studying closely the motivation of working man, has said, "It is unnecessary, in organized society, to say that the wheels of each of us are turned, for better or worse, by our main-spring desire to enjoy the feeling of our worth as a person among other persons, that individual feeling requiring always for its fullest satisfaction the surest possible substantiation at the hands of some particular group, whose approval happens, at the moment, to appear especially pertinent and desirable."

2. THE SOCIAL NATURE OF MAN MEANS, AGAIN, THE NEED OF ADJUSTING THE INDIVIDUAL TO HIS PRIMARY GROUP

Primary groups are those characterized by intimate face-to-face association and co-operation. They are primary in that they are fundamental in forming the social nature and ideals of the individual. In these, one lives in the feeling of the whole and finds the chief aims of his will in that feeling. Two children may dispute over the right of a plaything and on the other hand please, and even fight, for each other. A boy may dispute with his fellows a place on the team, but above such disputes, he will place the common glory of his class and school. It is in these primary groups, as the individual finds his place in his group, that the great Christian ideals of love, service, sacrifice, will be gained, if ever.

Of these primary groups, the family is basic. It is the only self-perpetuating institution, and is perhaps rooted more firmly in the original nature of man than any other institution. Developing about the little infant, there emerge those social tendencies and virtues which have led to the partial substitution within a limited field of the principle of co-operation and mutual aid for the harsher principle of com-

petition and strife. And Christianity, as a social system, is based upon the family, its ideals being traceable to the domestic circle of a Judean Carpenter. God is a kind father; men and women are brothers and sisters; we are all members one of another, doing as we would be done by and referring all things to the rule of love. In so far as the church has departed from these principles, it has proved transient; these endure because they are human.

"The individual," says Eucken, "can never be reduced to the position of a mere member of society, of a church, of a state; notwithstanding all external subordination, he must assert an inner superiority; each spiritual individual is more than the whole external world." We are inclined to think with Eucken, and in a sense we should. After all, individual young people are the units of work in any program. Their individual needs must ever be kept in mind and yet we must always recognize the need of **an inner solidarity between the members.**

And this principle of sharing cannot be segmented or boxed up; it must cut across all of life. It must go beyond one church, one denomination; it must include a whole community, the state, the world. The family, in this broader sense, is inclusive.

And closely associated with this problem, is the condition that makes co-operative work among churches very essential. For instance, in the public school, high school boys and girls are one large community, which includes, by the way, more and more a complete project in living. These same boys and girls soon discover other community projects, where, by an inner world, so to speak, encompassing them, there is a bond of union formed between them. But on Sunday morning they separate, some going here and some going there to churches, most of which work independent of each other, and in most of which, the individual youth is not a vital part. In this need of enlarging social adjustment, then, lies another basis for a co-operative youth enterprise.

3. FURTHER, THIS SOCIAL NATURE OF MAN MEANS THAT AS THE GROUPS TO WHICH THE INDIVIDUAL BELONGS ENLARGE, SO THE LIFE OF THE INDIVIDUAL ENLARGES ALSO

As the child goes out into the community and becomes a member of groups that are larger than the home circle, so his life enlarges. Gradually he becomes a part of the school,

of the college, of the firm where he works, of the lodge which he joins, of the political party of his choice, or of his father's, of the nation, and perhaps of the world society itself. "Each lives in imaginative contact with the minds of the others, and finds in them the dwelling-place of his social self, of his affections, ambitions, resentments, and standards of right and wrong." Without uniformity, there is yet unity, a free, pleasant, wholesome, fruitful common life.

The problem of this thesis, of course, is to find a technique of transfer in this co-operative attitude in the family and other smaller groups to the larger groups and to the community as a whole. How a boy may be able to co-operate with a larger circle of groups of boys and with elders is simply one of many phases of the problem. Certainly, for example, we can never expect the nations of the world to find a technique of co-operative procedure in national relationships if the different churches of a community fail in such an attempt. In this problem of expanding social loyalties is found another plank in a co-operative youth program, for, after all, how can adults of tomorrow co-operate unless the youth of today master and enjoy the process?

4. Also, in considering this social quality of human nature, we see that **the Christian religion has a social aspect.**

"Thou hast made us for thyself and our hearts are restless until they rest in Thee" was the way in which Augustine expressed man's eternal hunger for fellowship with God. "He that hath seen me hath seen the Father" was the answer of Christ to that eternal search. In fellowship with God and with his fellowmen, the modern Christian finds the fullest expression of his religious faith and hope.

In this social nature of the Christian religion itself lies another plank in the basis of co-operative work with youth.

5. Further, we find that in their social lives, there are **many interests that are common to the youth of all churches.**

We have already seen that only as a member of a group, can the individual youth best develop Christian personality. Organized groups within his church will be related, then through a co-operative program, with the total range of life interests. These interests might be included under the eleven heads, namely; (1) Health, (2) Educational Activities, (3) Economic Activities, (4) Vocational Activities,

(5) Citizenship, (6) Recreation, (7) Sex and Family Life, (8) Group Life, (9) Friendship, (10) Aesthetic Activities, and (11) Specialized Religious Activities. In the light of this wide range of interests, the leader of youth will recognize that in the life of a group he is not to forget the needs of individuals but to use organization as a means of meeting the needs of life.

Is the range of the local church equal to the range of youth's life interests in this broader sense? Even the casual observer must answer in the negative. Is not the conclusion, then, that co-operation among all the churches of a community is necessary?

Advances in co-operative efforts in religious education have already been indicated. The development of co-operative young people's work will make this great movement even more marked. Youth is proving the possibility of unstinted loyalty to their own church and their own denomination, and at the same time an unreserved sharing of effort in common tasks with youth of other churches. Co-operative projects show youth working together in a Christian program in the same spirit as in their public school activities, unmindful of denominational affiliation. Youth is realizing more and more that the only effective procedure is a vital spirit of unity in the great body of the Christian Church.

In this wide range of interests and the need of meeting them co-operatively, lies another plank in a platform of youth co-operation.

Thus, we see something of the underlying philosophy of co-operative young people's work. In it lies much of our hope for an awakened and effective church, a Christianized society, and the coming of the day when there shall indeed be answered the prayer of Christ, **"Thy Kingdom come. Thy will be done, on earth as it is in heaven."**

APPENDIX A

Suggested Conference Programs

PROGRAM FOR A STATE CONFERENCE

The following problems were selected by the program committee:

1. Prayer and Popularity.
2. What Price Popularity.
3. The Church and Personal Enrichment.
4. Christ in My Community.

The young people decided that each problem should be studied by the groups first, when specific problems were outlined. This, then, was followed by a platform address based on the work of the groups. The groups spent time again, following the address, studying further the problem at hand. There was also to be a group for leaders of youth.

Friday Morning

10:00	Discussion group leaders meet for conference.

Friday Afternoon

12:00	Registration opens.
2:00- 5:00	Recreation, out-of-doors, if possible.
4:00	Meeting of State Youth Council
5:30	Supper for State Youth Council.
	Supper for discussion group leaders.

Friday Evening

THEME: *"FOLLOW THE GLEAM"*

7:00	Opening session
	Song Service
	Prayer
	Address of welcome
	Response
	Hymn
	Orientation address
	Hymn
	Masque—"Youth in Quest"
9:00	Benediction.

Saturday Morning

THEME *"PRAYER AND POPULARITY"*

8:30	Assembly for song and prayer
8:45- 9:25	Discussion of theme—"Prayer and Popularity" in groups, to raise questions for discussion.
9:30- 9:45	Leader's meeting—Delegate's study period.
9:50-10:35	Platform address—"Prayer and Popularity"
10:40-11:25	Continue the discussion in groups
11:30-11:50	Assembly for findings and worship
11:55	Conference photograph
12:15	Geneva Campers' Luncheon—Summer School Students' Luncheon

Saturday Afternoon

THEME: *"WHAT PRICE POPULARITY"*

2:00- 2:30 Discussion of theme—"What Price Popularity"—Regular groups
2:35- 2:50 Leader's meeting—Delegate's study period
2:50- 3:35 Address—"Home Ideals"
3:40- 4:40 Continue discussion in regular groups
4:45- 5:00 Assembly for findings and worship

Saturday Evening

THEME: *"PLAY AS WELL AS PRAY IN THE NAME OF JESUS"*

6:30 Banquet—a program of fun and fellowship
8:45 Benediction.

Sunday Morning

THEME: *"THE CHURCH AND PERSONAL ENRICHMENT"*

9:00 Assembly for song and prayer
9:15-10:30 Discussion of theme—"The Church and Personal Enrichment"
11:00 Church service in Ithaca Church.

Sunday Afternoon

THEME *"CHRIST IN MY COMMUNITY"*

2:30- 3:00 Discussion of theme—"Christ in My Community"
3:05- 3:20 Leader's meeting—Delegate's study period
3:25- 4:10 Address—"My Community Task"
4:10- 4:30 Installation of Officers and Friendship Circle.

* * * *

ANOTHER STATE PROGRAM

Friday Afternoon

10:00 Registration—
——— Presiding.
1:45 Worship in Song
2:00 In Quest of the Leadership of Jesus
2:40 Recess
Class Sessions by Groups
2:50 First Year Students—Growing my Life
Advanced Students—Science of Leadership
Adult Leaders—Understanding Youth
3:30 Recess
Class Sessions
3:40 First Year Students—In Quest of My Life Purpose and Work
Advanced Students—In Opportunities for Training
Adult Leaders—Tests of Youth Leadership
4:30 Home Ideals—(First Session).

Friday Evening

——— Presiding.
7:30 Worship Service
7:50 Announcements
Business
8:00 Welcome by ———
8:10 Address—In Quest of Life's Meaning.

Saturday Morning

——— Presiding
8:45 Hymns for Youth
9:00 In Quest of The Leadership of Jesus
9:40 Recess
Class Sessions
9:50 Students from Small Churches—My Church and I
Students from Large Churches—My Church and I
Adult Leaders—Christian Quest Program
10:30 Recess
Class Sessions
10:40 Students from Group A Counties (Adv. Council Work)
Students from Group B Counties (New Council Work)
Adult Leaders—Lesson Materials for Young People
11:20 Recess
11:30 Home Ideals
12:10 Lunch

Saturday Afternoon

——— Presiding
1:45 Song Service
2:00 In Quest of the Leadership of Jesus
2:40 Announcements
Recreation
6:30 Banquet

Sunday Morning

9:30 Sunday School
Worship Service
Class Sessions
10:00 First Year Students—Growing My Life
Advanced Students—Science of Leadership
Adult Leaders—Personal Enrichment and Study Program for Leaders of Youth
11:00 Conference Church Service
"The Christian Quest"

Sunday Afternoon

——— Presiding
2:00 Song Service
Installation of Officers
Quest of the Heart
Friendship Circle
Conference Closing

A TWO-DAY COUNTY CONFERENCE PROGRAM

Theme: "Christian Quest"

Motto: "To strive, to seek, to find and not to yield"

Directors:
Song Leader:
Pianist:
Song Book:

Wednesday Afternoon

Registration
Demonstration—"First Day in Camp"
Supper (in church)

Wednesday Evening

——— Presiding
Theme: "To Strive"

Instructions
Devotions
Purpose of Conference
Organ Selections
"To Strive, to Seek, to Find and Not to Yield"
Group Meetings—Adults
Boys
Girls

Thursday Morning

——— Presiding
Theme: "To Seek"

Morning Worship
Teaching the Organized Class Methods
A Week-day Meeting of the Class
What We do in Our Classes in the School

Thursday Afternoon

——— Presiding
Theme: "To Find"

Devotions
Teaching the Organized Department Methods
A Department is Organized
Sunday Session, Worship, Lesson, Closing
Our County and District Organization
Questions
Recreation
Banquet.

Thursday Evening

——— Presiding
Theme: "Not to Yield"

Closing Devotions
A Challenge
Vocal Solo
My Quest
Friendship Circle and Installation of Officers

BERKELEY BAPTIST
DIVINITY SCHOO
LIBRARY

A ONE-DAY PROGRAM

Saturday Morning

——— Presiding

8:30 Registration
9:00 Song Service
Devotional
9:30 Bible Lesson
9:50 Announcements
10:00 Address—"Youth's Christian Quest"
10:40 Groups—
1. What Does My Conduct Matter
2. Qualifications for Christian Leadership
11:15 1. My Possibilities Through the Church
2. My Relation to My Church
3. What Young People Expect of Their Leaders
11:50 Adjournment

Saturday Afternoon

——— Presiding

1:30 Song Service
Devotional
2:00 Bible Lesson
2:20 "Finding One's Self"
2:50 Groups
1. What Should the Church Expect of its Young People
2. My Place in the Community as a Leader
3. Using the Quest Program
3:40 1. The Quest for a Four Fold Character
2. What Shall I Do with My Leisure Time
3. Problems of the Intermediate Department
4:15 Business

Saturday Evening

——— Presiding

5:30 Banquet
8:00 Devotional
Installation of Officers
Order of Geneva
Address
9:30 Adjournment

APPENDIX B

A Suggested Standard for a Community Program

a. Organization

(1) Community Superintendent 25
(2) Every church school in the community with a Director of Young People's Work or Young People's Department Superintendent 25
(3) Every church represented in the meetings of the Community Council 25

Total 75

b. Program—required

(1) All churches of the community represented in institute for adult leaders of young people promoted by the county 25
(2) All churches represented in County Young People's Conference 25
(3) All churches of the community represented in at least one state meeting during the year 25
(4) Training Council leaders through
Reading courses 10
Regular meetings 10
County and state meetings 10
(5) Training local church leaders through—
Community Projects—
Community training classes 10
Special institutes and conferences 10
Youth Leadership Curriculum 10
(6) Promotion of "The Christian Quest" in all churches..... 25

Total 160

c. Program—elective

For each community project promoted by the community not mentioned above 25

I. Organization 25%

(10) 1. Active County Young People's Division Superintendent.
(10) 2. Active County Young People's Council.
(5) 3. District or other organization that reaches all of the young people through the medium of local churches.

II. Training 50%

(10) 1. Annual County Young People's Conference.
(15) 2. One or more representatives in approved county, state, or International (Geneva) Camps.
(15) 3. One or more County Young People's leaders in an approved State or International (Geneva) Leadership Training Camp, or receiving one or more units of Standard Credit in an approved Training School.
(10) 4. County Institute of one day, with two or more sessions, for leaders and teachers of young people with 50% of the schools represented, or a specialization course in a Standard Training School with 25% of the schools represented.

III. Activities 25%

(10) 1. Definite project assumed by County Young People's Council and Superintendent.
(10) 2. Definite promotion of "The Christian Quest."
(5) 3. Definite per cent of the general county council budget assumed by the County Young People's Council.

APPENDIX C

Registration Card

The following is a six page perforated registration card. It has been used in a number of counties with great satisfaction.

(Page One)

TWELFTH ANNUAL YOUNG PEOPLE'S CONFERENCE

of the

SUNDAY SCHOOLS OF ———— COUNTY

March ———— 1928

(City)

(Headquarters)

.....

(Page Two)

Tear off, fill in and return with your registration fee of $1.25 to

Name .....

Address .....

Church .....

Pastor's Name .....

The registration fee is $1.25 for which the delegates will receive supper and entertainment Wednesday night, breakfast and banquet Thursday. The only meal the delegates will buy will be Thursday noon lunch, which can be obtained in the church for a small sum.

Additional cards can be obtained upon request from .....

.....

(Page Three)

This part of the card is to be filled out and brought to the conference.

Name .....

Address .....

Church .....

Pastor's Name .....

Bring this card with you to the conference and hand to the registrar. It will be our record of your attendance. In return you will receive your assignment to a home, a program, a badge and other material which we will have for you.

Don't forget to bring this card with you.

(Page Four)

INFORMATION

The Twelfth Annual Conference of Young People of the Sunday Schools of ..... County will be held in ....., March ....., 1928.

Every Sunday School in ..... should send both boys and girls, age 16 to 24, and adults as delegates. There will be something both helpful and interesting for everyone especially those interested in organized class and department. We have a big program with well trained leaders.

This is not a meeting for young people only. Pastors, Superintendents and Teachers are especially asked to attend.

Pastors and Superintendents—please see that your young people are registered. Get additional cards from .....

.....

(Page Five)

Fill out this card and bring it to the conference with you. It will be your admission card to all sessions and meals.

Name .....

Address .....

Carry this card with you during the conference and be prepared to show it when requested.

If you are a student in the Public Schools and desire an excuse you must have this card signed.

This is to certify that .....

has attended all sessions of the ..... County Young People's Sunday School Conference, March ....., and is entitled to be excused from school.

.....

County Young People's Superintendent.

PROGRAM

Theme—"Christian Quest"

Directors—

Wednesday Afternoon, 4:00 P. M.

Registration
Demonstration of Camp Life
Supper, in church.

Wednesday Evening, 7:15 P. M.

Addresses
Group Meetings

Thursday Morning, 8:30 A. M.

Morning Worship
Teaching and Demonstrating Organized Class
Discussion by Delegates

Thursday Afternoon, 1:30 P. M.

Teaching and Demonstrating Organized Department
Talk on County and District Organization
Questions
Recreation
Banquet

Thursday Evening, 7:15 P. M.

Closing Talks
Installation of Officers and Friendship Circle.

FURTHER TRAINING FOR LEADERS OF YOUTH

The successful leader of youth is continually growing in leadership capacity. Therefore, it is suggested that, in addition to the diligent use of these materials and of others that may supplement and enrich them from time to time, the devoted and ambitious leader will avail himself or herself of some of the following opportunities for further equipment in leadership:

(1) **The Standard Leadership Training Curriculum** developed co-operatively by thirty-nine denominations in North America. Many of the best leaders cover two units of this course each year in local church, community, or summer schools. Full information can be secured from the denominational headquarters, state or provincial offices, or the International Council of Religious Education.

(2) **Reading of Books.** The lists given in these materials will help. "A book a month" is the purpose of many.

(3) **Reading of Magazines.** All leadership journals issued by the denomination should be used. The International Journal of Religious Education serves the thirty-nine denominations co-operatively (5 South Wabash Ave., Chicago, Illinois).

(4) **Conferences, conventions, and leadership institutes.** Information as to these can be secured from denominational, state, and provincial headquarters.

(5) **Workers' conferences in the local school.**

(6) **Summer schools and summer training camps and conferences.** These are conducted widely throughout the continent by denominations, co-operative councils, and the International Council of Religious Education. Full information can be secured by writing the headquarters concerned.

NATIONAL DENOMINATIONAL OFFICES

Offices of denominations affiliated with the International Council

Advent Christian, 160 Warren St., Boston, Mass.
African Methodist Episcopal, 8th and Lea Aves., Nashville, Tenn.
African Methodist Episcopal, Zion, 438 E. 46th St., Chicago, Ill.
Baptist, Maritime Provinces, Wolfville, Nova Scotia.
Baptist, Ontario and Quebec, 99 Dundee St. E., Toronto, Ontario, Can.
Baptist, Northern (Amer. Bapt. Pub. Soc.), 1701 Chestnut St., Philadelphia, Pa.
Baptist, Natl. Conv., Inc., (Col.), 4th Ave. and Cedar St., Nashville, Tenn.
Baptist, Natl. Conv., Uninc. (Col.), 523 Second Ave., Nashville, Tenn.
Baptist, Seventh Day, Milton Junction, Wisconsin.
Brethren Church, Ashland, Ohio.
Brethren, Church of the, Gen. S. S. Board, Elgin, Ill.
Christian Church, Christian Pub. Assn., Dayton, Ohio.
Christian Reformed Church, 737 Madison Ave. S. E., Grand Rapids, Mich.
Church of God, Anderson, Indiana.
Church of the Nazarene, 2923 Troost Ave., Kansas City, Mo.
Congregational, 14 Beacon St., Boston, Mass.
Cumberland Presbyterian, Box 542, Nashville, Tenn.
Disciples of Christ, College of Missions Building, Indianapolis, Ind.
Evangelical Church, 1903 Woodland Ave., Cleveland, Ohio.
Evangelical Synod of North America, 2013 St. Louis Ave., St. Louis, Mo.
Friends, 101 S. 8th St., Richmond, Ind.
Mennonite Brethren in Christ, Goshen, Ind.
Methodist Episcopal, 740 Rush St., Chicago, Ill.
Methodist Episcopal, South, 810 Broadway, Nashville, Tenn.
Methodist, Free, 1132 Washington Blvd., Chicago, Ill.
Methodist Protestant, 3437 Piedmont Avenue, Baltimore, Md.
Methodist, Wesleyan, 330 E. Onondaga St., Syracuse, N. Y.
Methodist Episcopal Colored, 123 Fourteenth Ave. N., Nashville, Tenn.
Presbyterian, U. S. A., 423 Witherspoon Bldg., Philadelphia, Pa.
Presbyterian, U. S., Box 1176, Richmond, Va.
Presbyterian Church (Canada), 128-320 Bay St., Toronto, Canada.
Presbyterian, United, 209 Ninth St., Pittsburgh, Pa.
Protestant Episcopal (National Council), 281 Fourth Ave., New York City.
Reformed Church in America, 25 E. 22nd St., New York City.
Reformed Church in the U. S., Schaff Bldg., Philadelphia, Pa.
United Brethren, U. B. Building, Dayton, Ohio.
United Brethren, Old Constitution, 205 U. B. Bldg., Huntington, Ind.
United Church of Canada, 299 Queen St., West Toronto, Ontario, Can.
United Lutheran Church, 1228 Spruce St., Philadelphia, Pa.

STATE AND PROVINCIAL COUNCIL OFFICES

Alabama, 424 Age-Herald Bldg., Birmingham.
British Columbia, 401 Pacific Building, Vancouver.
California (North), 3 City Hall Ave., San Francisco.
California (South), 626 W. M. Garland Bldg., Los Angeles.
Colorado, 302 Trinity Bldg., Denver.
Connecticut, 18 Asylum St., Hartford.
Georgia, 222 Hurt Bldg., Atlanta.
Idaho, 429 Peyton Bldg., Spokane, Wash.
Illinois, 130 N. Wells St., Chicago.
Indiana, 729 Occidental Bldg., Indianapolis.
Iowa, 403 Youngerman Block, Des Moines.
Kansas, 923 Kansas Ave., Topeka.
Kentucky, 712 Louisville Trust Bldg., Louisville.
Louisiana, 1008 Maison-Blanche Bldg., New Orleans.
Maine, Press Herald Building, Portland.
Manitoba, 205 Huron and Erie Bldg., Winnipeg.
Maritime Provinces, 94 Prince William St., St. John, N. B.
Maryland, 508 Morris Bldg., Baltimore.
Massachusetts, Rm. 609, 1 Beacon St., Boston.
Michigan, 232 S. Capitol Ave., Lansing.
Minnesota, 516 Midland Trust Bldg., St. Paul.
Mississippi, P. O. Box 123, Jackson.
Missouri, 4660 Maryland Ave., St. Louis.
Nebraska, 509 Little Bldg., Lincoln.
New Hampshire, 806 Amoskeag Bank Bldg., Manchester.
New Jersey, 19 William St., Newark.
New York, 80 Howard St., Albany.
North Carolina, 612 Odd Fellows Bldg., Raleigh.

North Dakota, Rm. 311, 117 Broadway, Fargo.
Ohio, 307 E. Gay St., Columbus.
Oklahoma, 732 W. 21st St., Oklahoma City.
Ontario, 504 Wesley Bldg., Toronto.
Oregon, 310 Y. M. C. A. Bldg., Portland.
Pennsylvania, 1511 Arch St., Philadelphia.
Quebec, 216 Coronation Bldg., Montreal.
Rhode Island, 629 Industrial Trust Bldg., Providence.
Saskatchewan, Westman Chambers, Regina.
South Carolina, 9-11 Montgomery Trust Bldg., Spartanburg.
South Dakota, Parker.
Tennessee, Fayetteville.
Texas, 407 Marvin Bldg., Dallas.
Vermont, 455 Shelburne Road, Burlington.
Virginia, P. O. Box 110, Bridgewater.
Washington (East), 429 Peyton Bldg., Spokane.
Washington (West), 529 Burke Bldg., Seattle.
West Virginia, 422 Moore Building, Charleston.
Wisconsin, 179 Main St., Oshkosh.

31181

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The Goal of the Christian Quest

THE goal of the Christian Quest is to weave the strands of Christian motive and purpose into the growing fabric of the ever-present quests of youth. For, go on quests they will, these youth of our day, quests of mind, eager searches of the body, quests for material gain, quests for new achievement, quests for the undiscovered secrets that God always holds beyond the fringe of our present knowledge as a reward for the intrepid pioneer. Shall they go forth on a pagan or a Christian quest, seeking a pagan or a Christian society, finding a pagan or a Christian answer to our problems of race and war and social strife? Shall the quest of their hearts be for a material kingdom, for mercenary success as an end in itself, for mere sensual thrill and satisfaction, for a devotion only to old forms and out-grown ways, or for a fellowship with God that shall be vital and transforming, for the Kingdom of God on earth, for new interpretations of the meaning of the age-old Evangel, for Christian habit in every area of life, and for a society that shall indeed be Christian? Shall they indeed seek first the Kingdom of God? Only the future can answer.